Raghuvarsha Canto XV.

Notes and Translation.

1. ईन्दुः—see III, 4; VIII, 73; and XII, 18. केशवाम्—Mallikarjun explains it as एकाम्. It is also taken in the senses (1) सम्पत्ति; (2) के सुके अवलोकित कर् अवलोकित; because of the state of mind of Rāma on account of the repudiation of Sītā.

Trans:—That protector of the world who had abandoned Sītā enjoyed the earth alone which had for its girdle (the ocean) the depository of jewels.

2. लक्ष्येन—लोकान्तरितिः लक्ष्यः: Lavana was the son of Rāvana by Kumbhindasi the daughter of Madhu. This Madhu performed severe penance by which Shiva was so highly gratified that he gave him a trident which possessed the power of turning to ashes anything which it touched. विद्वद्ब्धिः—(qualifies युद्धः)—विद्वद्ब्धिः (वर्णः) छाया: (वर्णः) देवीं ने. तामिके लेन—तत् by the night-wanderer. It seems that these were the aborigines of the country who marauded and harassed the Aryans, see Shakuntala notes, act III, 24. शमुनागाभ:—समुनाघ्यं (तस्य अञ्चलनि) ते ब्रम्हाज्ञ:—शारणं—see VI, 21 and XIII, 7.

Trans:—The Munis, who lived on the banks of the Yamunā, having their sacrificial performances disturbed by the night-wanderer Lavana, [and being therefore] desirous of protection went to him [Rāma] who was the refuge of the distressed.

3. तत्सिद्धिः—refers to Lavana in the preceding stanza; for the use of the loca. with प्रजातिः: cf. न शालो प्रजापतिः शाद. I. स्ववेज्तस्मि—by their own consuming energy; see Shād. p. 68 ll. 4-7. चतुष्मुखः—'applying, spending' as opposed to ज्ञाति. Compare this use with that in St. 37 infra. The Munis are said to acquire a certain power of injuring, nay, even destroying, by cursing any one who does them harm, but at the same time, at every such curse their own energy to be able to do so gets lesser and lesser; hence, they are very particular and cautious in using it up.

Trans:—Beholding Rāma, they did not strike at him (the demon) with their consuming energy, for, it is only in the absence of a protector that the curse-armed ones spend their asceticism.

4. प्रतिमुद्रावाह—see XII, 69. काक्कुर्ष्य—see IV, 41. विन्यमितिक्यायां—(remedy, removal; cf. Utra. V, 17), तन्त्र. धर्मसंसारणांगि—see commen., and Bhāg. Gitād. IV, 8. प्रज्जितः—appearance, manifestation, see Shād. IV, 17. शालिकः—see XII, 70.
Trans:—The descendant of Kâkutstha vouchsafed to them the removal of interruption [to their sacrifices]: the appearance on this earth of the wielder of the bow Shârnga has for its object only the protection of righteousness.

5. विङ्गित्वदिपः—विङ्गितुम (of the Gods, विङ्गित विङ्गिता सुरा: Amara.) दिर्द (enemy), तस्य. दुर्जय: लवण: शाली—see note on लवण st. 2 supra.

विङ्गितः—विङ्गित शुद्ध बस्य स: without the trident [ in his hand ].

साध्यार्थः—( see commen.; and IX, 56 ) प्रवं—to attack, pursue.

Trans:—They explained to Râma the means of the destruction of that enemy of the Gods—“Lâvâna with the trident is invincible; attack [him] when he is without it”.

6. शारुंगस्—see commen. It refers to Pâ. III, ii, 53 which lays down the rule that the affix ड़ूँ comes after the verb हन्नूँ to kill when the object is in composition with it and when the word so formed denotes ‘an agent other than a human being’. Shatrughna may be said to be “other than a human being” for which see X, 58, where we are told that he was देवासमन्त्र: or the word may be taken as in the मूलविशुजा class formed by the affix क. अर्निमहात्त—for निमह see XI, 90; XII, 52.

Trans:—Then Râghava directed Shatrughna to give peace and well-being to those [ascetics] so that he ( i. e. Shatrughna ) may make his name accord with its root-meaning by the destruction of the enemies.

7. परस्तरस्—to the enemy; see VII, 41, 55. परंतपः—see VI, 21.

अवादः—अपेक्षे अनेन हति अपेक्ष: an exception. उस्मोः—a general rule.

व्यवसीमस्—to stop, over-rule, arrest. cf. अपवादेयते:स्वार्थः: इत्यानुसृतः

परे: Ku. उँचधः—the use of this word is rather unusual; when coupled with an infi. it has an adjectival sense ‘powerful’, ‘possessing the capacity,’ see Ku. IV, 12.

Trans:—For, any one of the race of Raghu being a tormentor of his enemies is able to overcome them, just as an exception [ in grammar ] is able to bar a general rule.

8. प्रसुकादी:—प्रसुकः: ( lit. attached, put on, conferred, bestowed; see V, 35; XI, 6.) भारी: विसिन् स:. द्रासर्वी:—दसर्वस्य अपत्य युमानः रथी—see VII, 52.

बनसपली:—see VI, 64. अभिः—नाति भी: (fear; दर्शनो भीतिभाष: साचर्यः भन्ति Amara. see IX, 63) बस्य स:.

Trans:—The dauntless son of Dasharatha who had received the benediction pronounced by his elder brother, went [on his journey] riding a chariot, viewing the forest glades which, being in blossom, were spreading fragrance.

9. रामाद्विसातः—in consequence of the order of Râma; for, otherwise Shatrughna did not want the army. अजुगभा—following, obeying,
see Mu. VI, 5. अर्थ—mark the different senses in which this word is used in the first half of the stanza, (‘aim, object’), and in the second half (‘meaning’); see comment. The simile in the second half of the stanza though pedantic is appropriate inasmuch as the prepo: अर्थ though coming before the root श is not an absolute necessity since the root by itself even without the prepo: means ‘to learn’ according to Patanjali.

Trans:—The army which [though it] went after him according to the order of Râma proved useful to him for the accomplishment of his object just as the prefix अर्थ [though not necessary] becomes [useful] in the case of the root श which means ‘to learn’ [to signify that meaning].

10. तपस्वी वरः:—The best among the resplendent. The geni. of the pre. par. तपस्वी is used according to वृद्ध निर्धारण Pa. II, iii, 41. In cases in which a distinction is made of an individual from his whole class the nouns with respect to which such pre-eminence is shown are put in the geni. case, see Ap. G. § 89 and 104b. रद्धाभि:—going before, preceding the chariot; agrees with वालखिल्ये:—For an account of the Vâlkâhilyas see Bhâg. Skan: XII, chap. 11. These are 60 thousand pigmy sages born of Sannâti the wife of Kratu. अंधुपान्—अर्थ: सति अस्त्र इति मनुष्यो—one possessing rays; the affix being used प्राट्यस्य: hence, the ‘sun’.

Trans:—That (Shatrughna) the best among the resplendent, who having his path indicated to him by the Munis who went in front of his chariot, shone, while progressing, like the sun preceded by the Vâlkâhilyas.

11. मार्गवासात्—‘in consequence of his road.’ बच—derived from बच 2nd. Paras. ‘to desire’, ‘to wish for’—is frequently used in the ablative in the sense of ‘through the influence of’, ‘on account of’. e. g. देवविशालम्, कार्यवासात्. वसति:—‘staying, halting’; hence ‘a night’ as Malli. takes it. यतः:—Geni. of the pre. p. यत्र of त्र ‘to go’.

Trans:—On account of [the course of] the road of him who was travelling [being along the hermitage], there befel a night’s stay [for him] in the hermitage of Vâlmiki wherein the deer [stood] with outstretched necks at the sound of the chariot.

12. ऋति:—The sage Vâlmiki is meant here. कान्तवाहानम्—कान्ति: वाहना: (lit. the carriers; probably ‘horses’ here) वस्त्र सं:; तत्—तपस्वी—प्रारंभित:—तपस्वी: प्रभाव: (energy, power) प्रभाववत्:; तस्म: प्रभाववत् प्रियं: (accomplished, gained); ताभि:। विशेषप्रतिविशिष्टिः:—विशेषप्रावश्य: तस्म: प्रतिपत्त्वश्च (प्रतिपत्ति honour, respect; see XIV, 22), ताभि:।

Trans:—The sage, by means of special respectful arrangements gained by the power of asceticism, worshipped that prince whose horses were fatigued.
13. तस्यां पुत्रां यामिन्यां—On that very night. प्रजावती—Brother’s wife. अन्तर्जेती—see commen. The नुक् is added to the words अन्तवेत् and पतिवात् when the fem. affix ई (की०) follows. This irreg. formation of the feminine is employed only when the sense of the words so formed is ‘a pregnant woman’, and ‘one whose husband is living’ respectively. In any other sense we cannot have the form of अन्तर्ज् with the मतुर affix, since that affix is applied only in the possessive sense and अन्तर्ज has the sense of location and can never be in apposition to अति ‘having’, ‘possessing’ in the Sūtra तद्वा कालसिद्धिः मतुर. With regard to the other word it may be remarked that it becomes क्षित when the sense is only that of ‘having the husband living’ and has no sense of ‘being pregnant’. कोशद्वान्दी—कोशा: (treasure) च दण्ड: (army दण्डो यमे मानसेदे लुढ़े दमसैस्येः: Vishva) च. संपत्तिः—complete, in every way up to a high standard. Here Sītā is compared to क्षिति and her sons to कोशद्वान्दी.

Trans:—That same night his brother’s wife who had been in an interesting condition gave birth to two glorious sons just as the earth gives both विष full treasure and a perfect army.

14. संततिः अवनात्—संतत्त्वे अनेन इति संततिः; lit. one who continues on the line, तस्य अवनात्. सौमनस्यावास्त्—शोभान्म गनः वस्य सः; सुमनस: भाव: सौमनस्याः; सौमनस्यं अति अयस् इति. आमक्य्य—Having asked (leave). Mark this idio. use of the verb अम्बः with आ; cf. VII, 30 and आमक्य्यः सहवरः; लतामिम्नी वान्रोशाः तावदमम्ब्रथिधः Shā. III and IV. युक्तरथः—

Trans:—Saumitri, who was highly gratified on hearing (of the birth) of the sons of his brother, having got his chariot ready asked permission, with folded hands, of the मुनि [to depart] and left in the morning.

15. श्रवणम्—The commen: speaks of this as the capital of Lavaṇa and his father; while others call it the forest adjoining the capital of these demons. कूम्भिनास्य: कुलिङ्ग:—one born from the womb of Kumbhinasi. This was Lavaṇa. कुर—a tax, black-nail. संवरासा—a heap of animals “सतं * * * को द्वे आपो जन्तुः” उपस्थित—arrived. Mark the various senses in which this word is used. Frequently it is used in the sense of ‘welcoming’. Mark the idio: use of the two त् to indicate simultaneous action.

Trans:—He reached Madhupaghna: and there arrived at the same time he who was born of the womb of Kumbhinasi laden with a heap of the [dead carcasses of] animals as if it was a tribute [exactèd] from the forest.

16. वसागरस्त्री—वसागरः (of fat) गन्धः वसागरः: then see commen: and I, 38 for the change of नृष into गन्धि. जंगम: (अतिशयेन गच्छवीति) fast
moving. चितासि:—funeral pyre. The adjectives can be applied to चितासि: and सः from the previous stanza.

Trans:—Grey like smoke, stinking with the smell of fat, having hair tawny like flames of fire, and circumvented by a host of devourers of raw flesh, he looked as if he were a moving funeral pyre grey with its smoke, having tawny hair-like flames and hovered upon by vultures.

17. अपूर्णम्—अपगत ज्वलित यथा सः, तम् one who had no spear. It was when Lavaṇa was without his spear that he was vulnerable, see st. 5 supra. संयुक्तः—सवैया सुखस्य दृश्यः संयुक्तः: lit. ‘Showing or reflecting the whole face’ i.e. a mirror. Here it is used figly. in reference to victory. The affix स (इन) in the sense of mirror comes after यथा and संयुक्तः (accord. to Pā. V, ii, 6) in the geni. case. The सम means ‘all’ and its final स is elided in the compound. राघ्रपहारिणाम्—रूपः प्रहार: शीरे येवाः ते राघ्रपहारिणाम्: तेषाम्.

Trans:—Having met him (Lavaṇa) without his spear the younger brother of Laxmanā attacked him: success is in full front of those who strike at the weak points [of an enemy].

18. 19. These two stanzas make up a तुम, see notes on I, 5. न अतिपण्डितम्—not more than sufficient. विद्या—By good fortune; fortunately; this word used in literature as an indecli. but it may be viewed as the instru. of विद्या. उपयादितः—brought near, hence ‘offered, presented’. Mark the use of the dative ने with this verbal form. संतत्ज्ज—threatening. प्रांछु—in indecli. see I, 3. मुखस्तम्भम्—a knot of the Mustā-grass. सम् ‘collection’ or ‘knot formed by a number of stalks intertwined by the roots entangled with one another’. Such a knot of grass is easily uprooted.

Trans:—Remarking that oversufficient food has not been obtained to-day for my belly it is good that (fortunately) thou hast been offered to me by the frightened Creator: the demon thus threatening Shatrughna, with a desire to kill him rooted up a tree just as if it were a knot of the Mustā grass.

20. लिणिते:—लिणित=Sharp. शक्कोऽकुऽ—a क्रिया formation, ‘made into pieces.’ गात्रं—the body. शाखिः—one having branches—the tree. इतः—thrown, hurled.

Trans:—The tree hurled by the demon being cut to pieces by the sharp arrows of Saumitri did not reach his person, but the pollen of its flowers alone fell on it.

21 महोप्रयम्—a large stone. तस्ये प्रतितिज्ञाय—sent at him, threw against him. The use of this dative is on the analogy of the Sūtra कुष्टदोषाःसृष्टाः व च प्रति कोष: I, iv, 37; cf. VIII, 79, इत्यतः दोषां प्रतिज्ञाय.
Trans:—In consequence of the destruction of that tree the demon hurled at him a huge boulder which was, as it were, a fist of the God of Death separated from his hand.

22. स: refers to the महोपल. परमाणुताम्—परमाणो: सावः परमाणुता ‘atomicity’ by लब्धोपमाणश्च प.।

Trans:—That boulder was struck by the Aindra missile adopted by Shatrughna; whereby it reached the condition of atomicity finer than even that of sand.

23. दौः:—This word is usually mascu. accord. to Amara. but एकाश्वर निवरणमाला has पुंसुकल्पोवाही दौः: स्वादःसे विदुः सङ्गम। Likewise बाहावाहे प्रेणी च दौः: स्प्नेदिपि मुजविषु says Bhāguri. To obviate this peculiar construction a different reading has been suggested which is दौः रघोध देखिण instead of देखिण देविनात्यरे। एकतालः:—Having only a single palm-tree; agreeing with गिरिः.

Trans:—The night-wanderer rushed at him (Shatrughna) with his uplifted right arm and therefore appeared like a mountain with a single palm-tree (the entire mass of which mountain was) set in motion by a portentous storm.

24. काण्जन—कण्यक्ष अयः काण्जः: तेन ‘appertaining to Vishnu’ or it may be taken to mean ‘made of iron’ from कण्य iron. पत्रिणा—by an arrow.

Trans:—That enemy, whose heart was split by the Vaishnavā arrow, while falling down made the ground tremble, but that fall removed the trembling from the [hearts of the] dwellers of the hermitage.

25. Trans:—Crowds of crows gathered on the dead demon while heavenly showers of flowers fell on the head of his adversary.

26. शीर:—विभेषण इर्वत्तिति शीरः:—warrior, hero.

Trans:—That hero (Shatrughna) after having killed Lavana considered himself as really born of the same mother as his puissant brother who shone with the glory of killing Indrajit.

27. चरितार्थः:—चरितः (gained, obtained) अवः (object) वे: ते चरिताः; ते: विक्रमोदनां—विक्रमण उदयं (see VI, 32 and IX, 64).

Trans:—While he was being praised by the hermits who had now gained their object, his head—which was raised high in consequence of his heroic deed but which was bent down through modesty—looked graceful.

28. निन्मसम:—see XII, 60. अर्नुहै—in regard to worldly objects कालिन्दी—another name for Jamnā.
Trans:—He who had a charming form (viz. Shatrughna), who was indifferent to worldly objects, and whose ornament was valour erected the city of Mathurā on the banks of the Jamna.

29. सौराज्यप्रकाशा:मि:—agrees with पौरित्वृत्तिः, for ‘सौराज्य’ good rule see V, 60. स्वगोष्ठियङ्गस्वास्तम्—see Ku. VI, 37. अभिषेक्यः is ‘excess’, ‘surplus’; when applied to population it means ‘a population which has no room in the original limits of a locality’ or ‘अतिरिक्तजनः’ as explained by commen. वसन्न is आहारपण ‘bringing’. उपनिवेशिता—colonised, founded, populated; see Ku. VI, 37.

Trans:—Which appeared, in consequence of the prosperity of its citizens resulting from his benign rule, as if it had been populated by the surplus population from Heaven.

30. सौराज्यप्रकाशा:मि:—The one seated in the palace. भवत at the end of a compound conveys the sense of ‘seated in’, ‘located in’ ‘attached to’, ‘resulting from’; see सौराज्यप्रकाशा:मि: III, 16. चक्रवर्तिनीः—चक्रवर्तिः सन्ति अस्यास्मिनि इन्: One having the Chakravāka birds on its surface. हेमस्यभिनीः—हेम: (of gold) सत्त्वमः: (streaks, ripples, hence ‘decoration’, see XIII, 75; Me. 19. The meaning here is different from that in V, 74 where it means ‘arrangement’); हेमस्य: सन्ति अस्यास्मिनि हेमस्वर्णीस्मि, तासः.

Trans:—There, having seated himself in his palace and looking at [at the sight of ] the river Yamunā he was highly pleased with the Chakravāka birds on her, which, in consequence, appeared as if she were the braid of hair of the Earth decorated with golden studs.

31. सत्रकृत—see I, 61; V, 4.

Trans:—That seer, to whom the Mantras had been imparted by revelation, (who was the expounder of the Mantras), who being the friend of Dasharatha as well as of Janaka, out of regard for both, performed according to proper rules the purificatory ceremonies with regard to both the sons of Maithili.

32. कुशालवत्सलयामिनकेतीद्रि—कुश् is the Darbha grass; and श्व is according to मूली, the hair of the tail of a cow, while others say the word श्व is मेपांचोलपाचि. Whatever sense be taken the pun is noteworthy. उम्मृत् = मार्जित: wiped away. मृत्त: = moisture, wetness. तद्रास्यी—by those appellations viz. those of the wiping materials.

Trans:—Verily the poet gave the names Kusha and Lava to the two sons of Sītā from the names of the wiping materials, since they had been wiped of the uterine moisture by means of Kusha grass and the hair of the tuft of the cow’s tail.

33. साइख्म—The usual अज्ञानि or subordinate portions of Veda are विश्वा कस्यो भावार्थं निर्वचनं च द्वैतं चिन्ति: // ज्योतिषामर्यं चैव चङ्घो वेद उच्चति // II ॥ viz. science of correct pronunciation; ritualistic forms; grammar;
etymology; prosody; astronomy.

Trans:—The first guide to all poets.

Trans:—No sooner had they come out of the stage of infancy than he taught them the Vedās including the subordinate branches (of same) and then made them chant his own composition which was the first guide for all poets.

34. अभ्यासः—though the term is usually found in the abla., here it is used in the loca: sense. सिद्धान्तकालः:—a शिष्य formation.

Trans:—Singing the pleasant history of Rāma before their mother the two sons slightly lessened her grief of separation from him (Rāma).

35. शैलासिद्धान्तः:—see commen. and XIII, 37. The three fires are गाईसल: likened to विषया; द्वितीयांश: to नाता, and आहवनीय to उस; see Manu II, 231.

Trans:—The other three scions of the race of Raghu, who were as vigorous as the three fires, became the fathers each of two sons begotten on their wives who were pre-eminent 'as wives' by being connected with (married to) them.

36. अध्यात्मता—well-versed, proficient in the Shrutis.

Trans:—Shatrughna, being anxious about [meeting] his elder brother, conferred the kingdoms of Mathurā and Vīdishā on his two sons—Shatrughāti and Subāhu—who were well-versed in the Shrutis.

37. तपोवनः:—तपस्व: व्यः: (interruption, obstruction; cf. Shā. VI, 16. The sense here is different from that in V, 5 and XII, 23 as also in XV, 3. मा खृत्:—see I, 37; V, 24. निस्पंदः:—motionless, steady; see VI, 40.

Trans:—[Shatrughnā] passed by Vālmika's hermitage, where the deer were motionless over the songs chanted by the sons of Maithili, without entering it that there may be no obstruction to his (Vālmika's) penance.

38. वशी:—see II, 70. For a paralleled description see VII, 14-16.

Trans:—He, who had full control over his passions and who was gazed upon by the citizens with great admiration at his having killed Lavaṇā, entered Ayodhya whose streets had been beautified with ornamentation.

39. उपस्थितम्—lit. seated; here however, it may be taken in the sense of 'respectfully treated' see I, 37. असामान्यपतिः:—'one who was not an ordinary husband', inasmuch as he looked upon the earth as his only wife after having abandoned Sītā.
Trans:—He beheld Rama, [now] the husband of the Earth alone on account of his having abandoned Sita, seated in the centre of the assembly and respectfully waited upon by it.

40. अस्मयन्नद्वृत्—Congratulated, greeted; cf. II, 74; XI, 30. अन्तकः—the destroyer; this word usually signifies यम the Pluto of of Indian mythology; see VIII, 45. कालेनिवधायत्—Kālanemi was a powerful giant, the son of Hiranya-kashipu. In the Harivansha he is described as having 100 heads, and 100 arms, and killed by Vishnu. तुरापां—Indra. The formation of the word is a very complicated one see commen. शांकिणस्य—Vishnu, who is mentioned at times, as the younger brother of Indra.

Trans:—The elder brother (Rama) congratulated that destroyer of Lavana, who was bowing before him, just as Indra did to Vishnu, when pleased by the killing of Kālanemi [by the latter].

41. लर्लवतः—indoeli.—'on all sides, everywhere.' वातेः—see V, 13; XIII, 71. सन्तति—see I, 69.

Trans:—Being interrogated, he informed the King of happiness everywhere, but did not say anything about his progeny in obedience to the command of the primeval poet who was to restore it to him at the right time.

42. जनपदः—see commen. जनपद is rather a vague term meaning 'the kingdom;' but here it may be taken to mean 'the country' as in Megla. 16, as opposed to 'the town;' see Rāma. Uttar. 4 for the episode.

Trans:—Now (it came to pass) that a certain Brāhmaṇa, an inhabitant in the country, took down at the gate of the king a [dead] infant child which he had carried in his arms and began to cry out.

43. शोचनीया—fit to be deplored. कदात् कष्टतरसस्य—the first कष्ट may be that of being cast away by Dasharatha and the second that of falling into the hands of a ruler like Rama. Fallen from one calamity into another.

Trans:—Oh (mother) Earth! You are to be deplored. Slipped off from Dasharatha and come in turn into the hands of Rama you have fallen into a condition which is wretched of the wretched i. e. most wretched.

44. त्वः हेतुम्—cause of grief. अकालमद्—नासिक उबित्तः कालः सस्य untimely, premature. इस्वाकुपद— the territory of the Ikshawakus.

Trans:—The protector Rāghava became abashed on hearing the cause of the grief of that Brāhmaṇa: since untimely death never even touched the kingdom of the Ikshawakus.

45. युहद्वृत्तम—see XIII, 17. कौँबेर—कुवेरस्य इद्दे see XIV, 20; some read सह्स्य instead of क्षंसल.
Trans.—Consoling the grief-stricken Brähmaṇa by the words 'please pardon me for a while' he (Rāma) thought of the vehicle of Kubera with a desire of conquering the son of Vivasvat (the god of Death).

46. आत्मस्थिः—see XI, 13. रघुद्रहः—see IX, 9.  गृहस्थप—गृह हृदयोऽश्या: तत्र one whose form was concealed. चर्क्षती—the goddess of speech: the words of the revelation are given in the next stanza.

Trans.—Taking up his weapons, the scion of the Rāghu-race got upon that car and started. At that time the goddess of speech keeping herself concealed uttered words in front of him.

47. अप्याचः—crime, misdeed. The commen. explains it as ब्रजुध्वरस्वतः: conduct not in keeping with the caste of an individual. Thus Shambiṅku being a Shūdrā he was not within his bounds in practising austerities. प्रशस्तेः—put it down; nip it out. कृतिः—one who has done his duty and thus gained his object (see III, 51; XII, 64) hence, one who is successful, happy.

Trans.—Oh king! there lurks some crime among your subjects, seek it and stamp it out, then [alone] you will have done your duty.

48. आश्वचनात्—see X, 28; XIII, 60. विनेष्यन—desirous of removing, see Mar, X, 62; Kī. VII, 30. वणितिकिच्याम्—वणिः (of the caste) विकिच्याम्—Violation of the appropriate duties, see XIII, 71 and XIV, 36. वेगकेतुनात्—वेग निधिअ:; वेगनिधिअ: केतुः: (banner-cloth) वसस्:; तेन.

Trans.—In consequence of this reliable speech Rāma who was eager to stamp out the violation of appropriate duty in a caste travelled in various directions by [the help of] the car whose banner stood motionless through its velocity.

49. प्रुमाणस्र—mark the formation of अष्ट्र of the word अश्र at the end of a compound by वृद्धाश्रि सन्त्यस्योऽसंगातच Pā. V, iv, 113.

Trans.—Now, the descendant of Ikṣvāku saw a certain individual practising asceticism, having blood-shot eyes from smoke, suspended from the branch of a tree and having his head hanging downwards.

50. प्रुष्ण्वः—see commen. and I, 9, 12. सुरपरक्षियं—सुराणां पदं (country, region ) सुरपर्दे, तत्र अथवे अत्यो दति सुरपर्द्यां, तम्—one coveting or longing an entrance in the region of the gods. आचापद—from चच्चत् 2nd At. to speak. फिर—see II, 53; IV, 58.

Trans.—On being interrogated by the king about his name and lineage, the smoke-inhaler, it is said, declared himself to be called Shambiṅku, and a Shūdrā [by caste], and eager to get into the abode of the gods.

51. तपसि अतिधिकारित्वात्—In consequence of want of right in regard to [performing] penance. A Shūdrā has no right to perform
penance. His privilege is to serve तपः: शुद्ध देवं. अघाद्वेयम्—अर्थं आवृति अत्रः; तम् प्रदुषिति अतिकालिकी; see XIX, 52. श्रीप्निच्छेदः
चः—शिरश: देवेन अवृत्ति इति शाश्वेष्यः: or श्रीप्निच्छेदिकः: the affix यत् comes after श्रीप्निच्छेद in the accus. in the sense of 'who deserves that under all circumstances.' परििस्थितः—Having decided upon. Mark the senses of चिर् with परि in VI, 77 and XVII, 59 where it may mean 'accurately gauged.'

Trans:—The leader (the king) took up his weapon, having come to the decision that the individual, who on account of his having no right to perform penance brought calamity on the subjects, deserved execution.

52. हिमक्रिष्णकम्—हिमेन (by frost) क्रिष्णः: (lit. tortured, troubled; hence 'burnt down'); हिमक्रिष्णः: क्रिष्णकमः (filaments) यस्य ततः. ज्ञोशस्यु
of course goes with क्रिष्णकमः: and since शान्तिक was doing penance by being surrounded with fire it is but natural that his beard and mustache had been singed by the flames. कण्ठनालाष्ट्र—नाल is a hollow stalk, see VI, 13; the neck is compared to it very aptly, supporting the face which is likened to a lotus-flower.

Trans:—He caused his head (lit. his face)—the beard and mustache on which had been singed by the sparks of fire and which therefore, resembled a lotus whose filaments are burnt down by frost—to be lopped off.

53. उद्वरोण तपसा—see VIII, 79. खण्डनिवान—खण्ड मागः: खण्डमणिः: (the path of the Shudra Shambuka was to serve the members of the first three orders and not to perform austerities. He transgressed the ordainment and thus brought calamity on the people, and therefore, was punished by Rama) क्षणमणि विलंबते तद् (तपः:), तेन.

Trans:—The Sudra, being punished by the king himself, gained the position attainable by the virtuous—a position which could not be secured even by rigid austerity which though he practised it was by itself a transgression of the path laid down (for a Shudra).

54. रज्जुनारः—रज्जुनानां नाम: where the न though preceded by र does not become रा by Pā. VIII, iv, 36 quoted by comment. There are twenty-five words in which the change of र to श is prohibited by this Sūtra. अगस्त्येन—(see IV, 21 and 44) अर्थं शास्त्रायांति बिन्यासायिं अद्त्रिह शास्त्रायांति इति अगस्त्येन: The word does not become अस्त्र्य but retains the dental श by Pā. VI, i, 64. It may be mentioned that the constellation Agstya appears in the sky about the month of August. This fact goes to show that our poet is precise as to time when he says शास्त्रालाष्ट्र: इन्दुरा द्वः. मागः
खण्डमणि—मागः संवर्जितः आलोम येत्स शु: ए: who showed himself on the way. सहोत्साहस—is to be construed both with अमर्थः and इदुः. In the first his power is well manifested inasmuch as he stopped the mountain. In
the case of the Moon it may be mentioned that his power too is very
great inasmuch as he influences the herbs (hence called औषधीपति:),
and the waters of the ocean, etc.

Trans:—As the autumn [after the rains] is met by the glorious
Moon so was even Raghunātha met by the powerful Agastya who
showed himself in his path.

55. क्रमवस्त्रि—see IV, 21. तस्मि—to Rama. विभवपरिशिख्य—
a present fit for the acceptance of celestial beings; see commen. परिशिख्य: is a
word which has been very variously used in different places in the poem.
e.g. see XVI, 4. आय्यानिपपाकस्य—own ransom, see II, 55; V, 22. अच्छुसारस्य—
This was a bracelet, see Rāma. Uttar. LXXVI, 30 and Rd. XVI, 72.

Trans:—The jar-born sage gave him [to Rāma] the ornament
which had been given to him by the ocean as a ransom when he had
been drunk off by the sage and which was fit to be a possession for a
celestial person.

56. मैथिलिपरायण—मैथिल्य: कण्ठ:; तस्मात निगृहत: व्यापार: यस्म परान्तश: बाहुः
the hand which had no more engagement in regard to the neck of
Maithili. परासुः—see IX, 78.

Trans:—Rāma bearing that (ornament) on the arm which was
no longer engaged [in putting itself] around the neck of Maithili
turned back [while] the son of the Brāhmaṇa preceded him.

57. एकवींत्वता see commen. आतु: agrees with तस्मि. वैचत्वितात्—see
45 supra. The use of the ablative is explained by Malli.

Trans:—That Brāhmaṇa who a while ago had uttered rebukes now,
that he had his son restored to him, changed into praising of him who
was a protector from even the son of Sun (i.e. the god of Death).

58. अधवराय—see V, 1; XI, 1. उपायन:—see IV, 79. सत्यं—This
is द्वानागतं सत्यं शान्तस्मू = grain in husk.

Trans:—Like as the clouds pour down rain on standing corn so
the demons, monkeys, and princes showered presents upon him who had
let loose a horse for the Adhvara sacrifice.

59. भौगलिक एवं यत्रिम्यालि—Houses located on the sublunary orb,
see comm. ज्योतिरिम्यालि—located on the stars such as Agastya and the
Saptarshis.

Trans:—The invited great Rishis came from all parts to him (re-
sponded to his invitation) leaving their mundane and starry abodes.

60. उपवन्तिवि:—agrees with हि: i.e. by the Maharshis alluded to
in the foregoing stanzas. उपवन्तिवि: is the open space in the vicinity of a
town, see Md. V, 8.
In consequence of the sages having been quartered in the open spaces round it (Ayodhya), with its four gates like so many mouths, appeared like the image of Brahmā with the newly created animal beings surrounding it.

61. **Praśāndavāsānaḥ**—प्राचनि वस्ति अति प्राचनि वस्तिः, ततः; agrees with पञ्चाय: प्राचनि is a shed erected on the eastern side of the main sacrificial place where the Yajamāna waits for the सहभागिनिः, his wife, to join him. अन्यानवजने—see *commen*. The नी in place of वा of ज्ञाय एम to the end of a compound by the Sūtra quoted by Malli. हिरण्यवी—हिरण्यवी विकारः हिरण्य; हिरण्य is one of the eleven words which belong to the दाण्डिन्य class, see *Pā. VI, iv, 174*.

*Trans*:—Even the abandonment of Vaidehi was praiseworthy; for while waiting in the Prāgovansha it was her (Sīta’s) golden image which was a wife to him who had not taken another wife.

62. **विष्णु**: अविकलम्या:—(सभार: see XII, 4 also cf. पुजासम्बूऽ मया सत्तिपापीः: *Māla. V*); ‘more than what was required by rules’. मक्खः see III, 39. **किलाविन्या**: राक्षसः—The demons have been frequently mentioned as the interruptors in a sacrifice; thus *Shā. III*, छावाध्वरिति बहुः समाददनाः: स्वाध्रप्रोक्तविदः: विकालाध्वनानाथ अः *Shā. III, 34*.

*Trans*:—Thereafter the sacrifice was commenced [in such a style] that it had preparations grander than [those sanctioned] by the rules of śāstras, and wherein the demons themselves, who were the usual obstructors in the performance, became the guardians.

63. **प्रचेष्टास्मात्**—उपजायेते तत्र उपजाय. By the rule आतशोपतयें the affix अण्ष comes after those verbs which end in अ when an Upasarga is in composition and when the word to be formed is feminine as प्रदा, उपजा. It *i.e.* उपजा here is changed to a मुन्न noun by उपशोपकम्य etc. *Pā. II, iv, 21* which says—a Tatpurusha compound ending with the words उपजा ‘invention,’ and उपजम ‘commencement’ is मुन्न when it is intended to express the starting point of a work which is first invented or commenced. रामायणम्—see *commen*. The अण्ष comes here in place of अ by पुरवस्थां etc. which lays down the rule that अण्ष is replaced by अण्ष when the letter occasioning the substitution (*i.e.* the letter र) occurs in the first member of a compound and the whole is a name provided, furthermore, that the first member does not end in अ. **मषिष्ठेवी**—मषिष्ठया: अपले पुरावातैः. By *Pā. IV, i, 120* words ending in a feminine affix take अण्ष in forming their patronymic *e.g.* बैलनेत्: or सोमेष्येत्: but समिष्ठ: is not formed in this manner as it belongs to the Bhāvādi class.

*Trans*:—Now, being encouraged by their preceptor, the two sons of Maithili—Kusha and Lava—went about here and there, chanting verses from the Rāmāyana, a work first known to the son of Prāchetasa.

64. **तौ क्रियङ्गानी**—those two who had a voice like that of the
Kinnara. The Kinnaras were a class of semi-divine beings particularly known for their melodious and sweet voice and therefore they have been mentioned as the singers of heaven. किन्नराणां इव खनिधं यथोऽविद्वः तृणी-印度—see VI, 77. This preposition is generally used with the instrumental although it is found in literature with the infinitive of verbs accord: to पृथिविःनेतरस्यमेवः Pa. III, iv, 66.

Trans:—The life-history of Rāma, the work of Vālmiki, and these two youths having the voices of Kinnaras—what's it that is now wanting to enable these two to captivate the hearts of their hearers.

65. Trans:—The charmingness of the two in regard to their form and in singing was brought to notice by persons who were able to perceive them, and hence Rāma who became curious, being accompanied by his brothers, saw them and heard them.

66. अवर्णे एकाकाया—concentrated in listening. एकः अवर्णः (foremost part i.e. the part above the neck) वस्मा: सत्त् संपत्ति—the assembly. वनस्थली—see st. 8 supra; IX, 41. हिमसिवाशिनी—हिमस्य निधवन्दः (flowing, trickling down) असित अवर्णः हिमः

Trans:—The assembly ardently intent upon listening to their singing with their faces covered with tears [of joy] appeared like a glade unshaken by the wind, dripping dew-drops in the morning.

67. यथोऽविसंवाहि—see commen. ‘not in harmony as regards age and dress,’ cf. Rāmā. Uttar. canto 106. जनवताः—see commen. the concourse of the people. The affix तः (त) comes in the sense of collection thereof after the words ग्राम, जन, कन्ध, and सहाय. नाधिकर्मयं—see commen. a special Bahuvrihi.

Trans:—The gathered people observing similarity except as to dress and age between them and Rāma stood steadily gazing.

68. भ्रीत्विनाओऽयू—in regard to presents given out of affection. The nouns governed by स्रोऽ are generally put in the dative but frequently with the locative, see III, 5. भ्रीत्त्वस्तृत्त्वा—बीता (from भ्री 2nd Atm. to go) नासी स्रोऽत्वा (longing) न, तथा. भ्रीत in the sense of बीता ‘absent’ is found frequently in literature. The comp. has been dissolved by Hemādri as भ्रीत स्रोऽत्वा यथोऽ भ्रीत्त्वस्तृत्त्वा, तथोऽ मात्रः, तथा; but I feel the first is preferable. The Rāmāyāna Uttar. Cha: 94 narrates at length how both the brothers declined to accept the ‘अद्यादिः सहसच्चति सुवर्णेऽयू’ when they कच्चुदाक्ष महात्मानाः ब्रह्मानेनेति निर्मिती। कवयन फलमूलेन सिरतो बनवाशिनी। सुर्यन्न हिरण्यन्न किं करिपाच्चेद वने। तथा तथोऽ प्रहतोऽ भ्रीत्त्वस्तृत्त्वात्। भ्रीतार्हैव रामायण स्त्रै व युविसिता।

Trans:—The populace were not wonder-struck so much by their skill as by their indifference to the presents offered to them out of affection by the king.
69. *Trans*:—Who has been your instructor in the art of singing and of what poet is this the composition? Thus interrogated by the king both of them mentioned the name of Vālmiki.

70. *Sāvarn*:—see VI, 58, and XIV, 11. उरीकृष्ण आत्मनः देहसू—keeping to himself his body. The word आत्मनः must be construed with उरीकृष्ण. If the other reading उरीकृष्ण be adopted then आत्मनः can well go with देहसू—see XI, 46 and 47 for the use of this verb. The commentator Vallabha observes in his commentary that the king gave up all his kingdom to the sage Vālmiki as a price for the services rendered by the Muni in educating his sons and could not give up his body as he had yet to complete the sacrifice.

*Trans*:—Now, Rāma accompanied by his younger brothers went to Prāchetasa and offered him his kingdom only keeping his own body for himself.

71. मैतिलियोऽ—see 63 supra. रामाय आश्याय—mark the dative with क्या to tell, see Ap. G. § 68. कारणिकः—the sūtra (Pā. V, i, 109) quoted by *commen*. means that the affix ठूः comes after a word in the first case in the sense of 'that whose occasion or purpose is that indicated by the word with which it is combined.' Here the purpose is that of क्रणा compassion.

*Trans*:—Telling Rāma that those two sons of Maithili were born of him, the compassionate poet solicited the acceptance of Sītā.

72. ताते—sire! see I, 72 and XI, 40. This word is used in reference to juniors as well as seniors, and also in the sense of 'Oh thou deserving compassion.' समक्षम्—The word अक्षिन when preceded by the affixes यति, पर and सम् becomes अक्षिन in an Avyayibhava compound, by the Vārtika on the rule quoted by *commen*. दौरान्यायनां—पुत्रात् सावः: wickedness, depravity. अत्रशा:—अत्र मधः (जातं), एतत्सांसमवेत वा: ‘ belonging to or connected with this place’; hence, those that are here.

*Trans*:—Oh respected sire! Your daughter-in-law was proved to be chaste (by the fire-ordeal) in fire under our own eyes, but the people of this place do not believe in her [purity] on account of the wickedness of the demon.

73. ता:—refers to प्रजा:—चारित्रम् also चारित्रम्—the word is formed by the addition of the suffix फिन्न to च by Und चरिस्थिते in the sense of the general root meaning ‘conduct’; but the word has come to signify not merely ‘behaviour’ but ‘good conduct’ and in the case of the female sex ‘chastity’, ‘purity of life.’ प्रकाशयति—may create confidence. अतिपत्य: an indecl. ‘with reference to, regarding’. प्रतिपत्य: The root प्रतिपत्य has a variety of senses which may be carefully noted.

*Trans*:—Let Maithili convince them [i.e. the subjects] with regard to her chastity; thereafter, as per your order shall I take her back with her sons.
74. प्रतिज्ञुते—promised. The verb प्रतिज्ञा takes the dative of the person to whom a promise is made. निवृत्ति:—a निवृत्ति is a self-imposed religious observance dependent on external conditions निवृत्ति: शरीरातिरिक्तदक्षालालिसाधरणार्पणः—see I, 74.

Trans:—Having been thus promised by the King, the sage caused Jānaki to be brought from the hermitage by his pupils, like the accomplishment of his object brought by means of the [rigid observance of] self-imposed religious duties.

75. अत्रेयः—see II, 23. अक्षुतवित्तत्यन्—for the purpose of proceeding with the work in front. संतिपाल्—calling together. पुराक्षसः—पुरानोऽस्मि: (place of residence) वेशः से 'citizens'.

Trans:—Then the next day, calling together the citizens for the purpose of proceeding with the matter in hand the descendant of Kakustha caused the poet to be called.

76. स्थरच्छवाः—agrees with कर्ता instr.: of कर्ता a Vedic hymn. A Vedic hymn is said to be ineffective unless recited with proper intonation and correct accent. संस्कारः is as commen: explains 'purity of words.' It may be said that both the sons of Sītā were to her what स्वर and संस्कार are to the कर्ता. उद्विपम्—उच्चं अर्थं: यथं स:—see VII, 24; Ku. VII, 79.

Trans:—The sage now came up to the glorious Rāma who was accompanied by Sītā and her two sons, and [being thus accompanied] he resembled the bright Sun adored with the Vedic hymn having correct accent and words by the Rishi.

77. काश्यपपरिशीतेऽने—काश्यपं रक्तकिरनम् (a cloth coloured with ochre; the affix अर्ध comes after the name of a colour in the sense of 'coloured thereby' according to Pd. IV, ii, 1 quoted by commen.) काश्यपं परिशीतेऽने (lit. gone round on all sides; hence, 'clad, enveloped'). सालेन—calm, majestic. अन्तर्मीयत्—fr. अनुमा 3rd Atm: and 2nd Pars.; 'was conjectured' (from the dress and appearance).

Trans:—It was conjectured, from her majestic form clad in ochre-coloured garment, and with the eyes fixed on her feet, that she was chaste.

78. प्रतिचुक्तयः—adj. qualifying जनाः; प्रतिचुक्तय p. p. from प्रतिचुक्तय to draw away, to withhold, see Shākku. प्रतिचुक्तय सायकं. अवास्मुखः—having [their] faces hung down; see II, 60.

Trans:—The people drawing away their eyes from the range of her sight stood with their heads hung down like paddy-blades in grain.

79. अनु: ऊष्ठिविषये—in the sight of [your] husband. आस्तित-विद्यर:-((विषयो विरो दस्मुचः: वीठाच्यममासनस् Amara.) seated on a raised seat, or a chair; see VIII, 18.
Trans:—The Muni seated on [his] seat ordered her thus—Oh child! in the presence of your husband free the people of [all] doubt in regard to your conduct.

80. आचिंत्यम्—offered, given, poured out, see I, 62; VIII, 26, from आत्म 1st Alt. In the causal the root is used in a different sense in XIII, 17 and XVI, 19. पयः आचिंत्यम्—sipping the water. Sītā was about to undertake an ordeal and according to Hindu ideas it was essential that she should purify herself before doing so. Holy water from the hands of the disciples of the sage Vālmiki could not but be supposed to be endowed with a purifying influence. सत्याँ सर्वतत्त्वम्—a speech conveying an oath. उद्दीश्यामास्—see II, 9.

Trans:—Then, Sītā, having sipped the holy water poured out by a disciple of Vālmiki, spoke out the words making an asseveration.

81. ब्रह्मोत्तरो—a Dwandwa comp. ब्रह्मोत्तर:—infidelity, faithlessness. ब्रह्मोत्तर: ब्रह्मोत्तर: Manu V, 164. विश्वंते—Voc: of विश्वंतराः, see commen. The verbs यु, तु, यु, जि, यु, सदू, तप, and दस्य when compounded with a noun to signify a name the noun always takes a nasal.

Trans:—"If there has been no violation of duty on my part towards my husband either by speech or thought or action, then, Oh thou goddess, the supporter of the Universe! pray be good enough to secrete me in thy womb.

82. सम्बोध्वचार रम्बारो—From the chasm which suddenly appeared. शतायनम्—shatāyana, šatāyana, 8rd, of lightening; ‘शत शतायन शहारी’ Amar.

Trans:—No sooner was this said by that chaste lady than there shot up a hallow of light as if it was a flash of lightening from a chasm suddenly opened in the earth.

83. नागानिशेषुपुरी—नागानं फर्माण, सत: उत्त्वति (supported) नाग: किंसी; नागानिशेषु पुरस्त लगुन्ट सिद्धार्थं च, तस्मात् निवेदुपी =seated; see II, 6. Here the poet refers to the serpent Shesha who is represented as supporting the Earth. समुद्रस्वयम्—समुद्र: यथ रस्ता वस्त्रा: ता lit. having the sea for a girdle; hence sea-girt; see Skt. III, 17; रस्ता the girdle worn by women, it is made of a number of silken strings plaited together flat with or without precious stones or pearls fixed on the plait according to the means and circumstances of the wearer. Primarily used as a useful adjunct it has now come into prominence as an ornament, and is to this day common among the women of Southern India. The world is described in Skt. literature as समुद्रस्वयम् or sometimes as समुद्रस्वयम् enveloped by the sea; but the former is better. उद्विमालकान्तेश्वर is another very frequent epithet applied to the Earth in the sense of ‘girdled by a line of seas.’ राज्यस्वयम्य—from राज्य 2nd Paras. to spring up see XI, 15. वृंदवरा—see commen: and note on विश्वमर्त st. 81 supra.
Trans:—In that [halo of] brightness there appeared the Goddess Earth herself, seated on a throne supported on the hoods of the serpent, and encircled with the girdle of seas.

84. अर्धैऽश्रण्यम्—तत् ते प्रति प्रणिहिते (fixed upon, directed fr. प्रणिहिता 2nd Ulba.) स्वप्ने (eyes) यथा सा, ताम्. व्याहर्ति तस्मिन्—while he cried out. Mark the use of the loca. where we can also use the genit. by the Sūtra quoted. Both these cases can be employed when disregard is to be shown towards that by whose action the occurrence of another action is indicated and it may be said to correspond to the English ‘notwithstanding’, ‘albeit’, ‘in spite of’; e.g. सदत् सदति वा माताजीवि ‘he went away in spite of his (some one else’s) weeping.’ In the text we could have said आहरण: तस्य in place of व्याहरति तस्मिन्.

Trans:—Having placed Sītā, whose sight was fixed on her husband, on her lap, [the Goddess Earth] went away to the nether world in spite of his crying out, do not! do not!!

85. धरायां—mark the idio. use of the loca. with संबंधः. संबंधाः—Excitement; wrath; see IV, 64; XII, 36. सीतापरिण: see commen. ‘One wishing the return (giving back) of Sītā. गुः—Malli: following Rāmāyana. Uttarkanda Adhyāyas 109 & 111 takes गुः to mean ‘the god Brahmā but I do not see any reason why it should not be taken to signify only the sage Vālmiki. विधिप्रेषिः refers to गुः; विधि: (of Destiny) बलं, तद्भवेऽपेशले असी (one who knows). पञ्चिन: genit. sing. refers to Rāma. पञ्चिन्=‘one bearing a bow, an archer.’

Trans:—The sage Vālmiki who knew that Destiny was all-powerful pacified the wrath of the archer (Rāma), who was anxious to have Sītā back, against [mother] Earth.

86. गुरस्तनाम्—see III, 41. सीताप्रतमम्—appertaining to Sītā. mark the use of नाम at the end of a noun substantive.

Trans:—On the conclusion of the sacrifice, having given leave to the sages and [his] friends after [properly] honouring [them], Rāma centered his affection for Sītā in her sons.

87. युधाजित:—युधाजित a king of the Kaikeyās and maternal uncle of Bharata. सिन्हुगुनामकम्—सिन्ह: नाम यथ स: तम्. The word नामत् ‘a name’ takes the affix क at end of a compound when the word is used in the sense of ‘designated’, ‘named.’ देवममावय—to whom supremacy or control had been given द्वारा: प्रभाव: यथै स:, तथैऽ द्वारा: हि द्वारावय। हि प्रभाव: यथै स:, तथैऽ to him whose prowess was to feed like that of Dattatraya. दुतममजः—दुता: (protected; from दु to support), प्रजा: वेन स: refers to Rāma. Then Rāma, at the message (request) of Yudhājīt made over to Bharata, to whom he gave full control of the country named Sindhu.

NOTES AND TRANSLATION.

[ CANTO XV ]
88. The Gandharvās are semi-divine beings who are the singers of Heaven. They were the dwellers in the country known by the name of Sindhu i.e., the country situated on both sides of the river Indus. It has been celebrated for its excellent breed of horses as can be seen from the Mahā-Bhārata in which we are told that Yudhisthira received a present of horses from Gandhāra at the Rajasūya sacrifice. See VIII 31; The Gandharvās were forced to go back to their hereditary profession of singers.

Trans:—There (i.e. in Sindhu) Bharata having conquered the Gandharvas in battle compelled them to take up the lute and to forego [their] warlike weapons.

89. These are the names of the two sons of Bharata; and their capitals, Taxashila and Pushkalāvatī, were situated in the upper districts of the tract watered by the river Indus. Thus Taxashila has been identified with Taxila of the Greek writers and lay between the Indus and the Hydaspes somewhere near the modern Rāvalpindi; and Pushkalāvatī believed to be situated on the western bank of the Indus somewhere near Attock. See VIII 34; The Gandharvas were forced to go back to their hereditary profession of singers.

Trans:—Having installed his two sons Taksha and Pushkala, who deserved coronation, in the towns named after them, he went back to Rāma.

90. These are the two sons of Lakshmanā. Rulers of Karāpatha. This is called Karupatha in the Rāmāyaṇa. This tract has not been accurately identified; though the two towns Angada and Chandraketu have been identified with the modern Shahabadā and Chandrapura somewhere east of Shaharpur—according to Anandoram Boorah.

Trans:—Lakshmanā too in obedience to the orders of Raghu-nātha made his two sons Angada and Chandraketu the rulers of Karāpatha.

91. Those who had installed their sons. of the mothers who had (followed) their husbands [to the other world]. —funeral obsequies. The word is from the root वृ 'to shave', referring to the shaving of the hair before the commencement of the funeral ceremonies to be performed by a descendant to his ancestor, see Sha: VI.

Trans:—The rulers of the people having thus placed their sons [on the thrones] performed in regular order the obsequial ceremonies appertaining to their mothers who had followed their husbands.
92. 

In the Rāmāyāna we are told काल्याणवत काल्याण रामे चमेपरे विले, काल्याणप्रसहेन राजदर्शयुपागमत Uttar. 103 st. 1 and st. 12.

Trans:—The God of Death on a certain occasion, in the guise of a hermit came up to Rāma and said to him this—‘whosoever beholds us talking together in private must be abandoned by you.’

93. तथेवति—see I, 92. प्रतिपाद्य—to one who had consented, accepted the condition; compare the sense of this with that in st. 91. विद्वृतात्मा—one who had manifested his own person.

Trans:—He manifested his real identity to the king, who had accepted the condition by the expression ‘be it so,’ and said “be [now] in the Heavens according to the order of the Creator.”

94. विद्वृत्त—one possessing the knowledge of the सम्ब—i.e. the agreement, promise. दुर्गौतमस: शापात्—the irascibility of this sage is quite a proverbial thing among the Indians, see Shākuntala Act IV.

Trans:—Lakshmana who was standing at the door, though aware of the compact between the two, interrupted them as he was afraid of the curse of Durvasas who was anxious to see Rāma.

95. सर्म्युतोरं—for सर्म्यू see VIII, 95 and Rāma. chap. 106 Uttar-kānda. योग्यिता:—योग येति असि. अचित्यां—see V, 26.

Trans:—Then, he who was acquainted with the practice of Yoga going to the bank of the river Sarayū made good, by giving up his body, the promise of his elder brother.

97 & 98. कुषाण्वति सरामवाधू—Kushāvati is situated in Southern Kosala in the mountainous regions of Vindhyā and Shrāvasti (or Sharāvasti) in Northern Kosala. रतंस्यकामस:—जलिंद्रमृ—see commen. पतिविचायलयात्—वासस्यभाग:—वासस्य, now commen. ‘on account of the great affection for the lord.’ गृहवस्यमृ—see commen. used adverbially; leaving their homes. According to Pārī. III, iv, 53 the affix भूत् comes after a verb (here बृहि to leave behind) when a word in the
accusative case is in composition, and when haste is intended—"precipitately," 'leaving their homes at once' प्रतस्थोऽनुत: वर्ष: (लागः) शब्दान कर्मणि. अन्वित:-अनु इत: followed [by], see II, 67. उद्वक्त प्रतस्थोऽनुत:—started for the North. The names of directions can be used either in the Loca.; Abla: or the Nomi., see Pāṇi. V, iii, 27 and 30. There is a special propriety in making Rāma start for the North, for Swarga is said to be situated in that quarter; see Swargyārohaṇa Parva in Mahā Bhārata. अन्वित:-A householder who is a widower should always take the sacred-fire with him when he starts on a journey and not leave it behind.

Trans:—Having placed Kusha, who was like the goading-rod to his elephant-like hostile princes, in Kushavati and having placed Lava, who drew drops of tears of joy by his witticisms from the [eyes of the] good, in Shravasti—that firm-minded Rāma with his younger brothers and with the fire-[tray] carried in front of him started for the North when he was followed by [all the inhabitants of] Ayodhyā precipitately leaving their homes.

99. पुरवि जपहुः—took the [same] route, followed. विचः:-विचः जानति ते: हरिराक्षसा:-the monkeys and the demons. कदम्बयुक्त-स्यूः:-कदम्बानि मुदुः: इव स्थूलानि, तैः: अभिप्रयाः—wetted by showering, agrees with पुरवि.

Trans:—The monkeys and the demons who knew his mind followed his track which was wetted with showers of tears of the size of the Kadamba-buds shed by his subjects.

100. उपस्थतविमालन—by him for whom an aerial car was awaiting, see commen. भक्ताश्पिना—see commen. by him who was kindly disposed towards those attached to him. विदिवदिवाः:अभिः:-विदिवदिव क्रत्त्वक निःः: अभिः: (ladder, also निः: अभिः: cf. Marathi निश्चित and Guj. निश्चित)

Trans:—The river Sarayu was made the ladder for [his] followers, to ascend to the Heavens, by him who had an aerial car in waiting for himself and who was kind to those attached to him.

101. यत:-since. गोप्रतस्थोऽनुत:—गवः प्रतशः: crossing, going across according to क्रोऽपि Pāṇi. III, iii, 57 the affix अत्र comes after a root ending in long अः, short अः, or long अः. Here the root त्र to cross over ends in long अ: स्थव्र: गोप्रत:-गोप्रतस्थोऽनुत: ‘almost equal to the swimming across of cows.’ Mark the use of क्रत्त्व in the sense of ‘almost’, see III 2; V, 7; VII, 20. संयमः:-lit. rubbing together; hence, ‘crowd, concourse.’ मज्जतामूः—of those desiring to take a plunge. तदाक्षया—by that name viz. गोप्रत. तीर्थः—a spot by the side of a river or a pool which has steps or some convenience made for bathers to descend into the water—generally stone-steps are constructed far down even under
water. Such spots are to this day seen on the banks of the Godâvari at Nassik, at Vâi on the Krishâna, and at Benâres on the Ganges. It was at one time looked upon as a very charitable and meritorious act to build such descending places; cf. कृत्तिष्ठः पवसामिवाराशयः Kâ. I. 3.

Trans:—Since the concourse of people seeking a plunge was great at that spot it looked almost like go-pratara (a line of closely packed cows swimming across), and as a consequence became celebrated as a sacred spot under that name (go-pratara) on this earth.

102. विदुधांश्रे—विदुधांश्रा: = those who were portions of divine or celestial beings i.e. those who were divine beings to a great extent, and come down to assist Râma, in a mortal form. विदुधीभृत्यप्रारणां— deified citizens,’ the first part of the compound is a स्वि formation. स्वात:—अन्य स्वात: स्वातिरस्तः. In stanza 29 supra we have been told that the city of Ayodhyâ had been filled with a population brought down from the surplus in Heaven. When this surplus returned back it was quite natural that the Heavens became over-crowded. Hence it is that a new Heaven had to be created, see Râmâyâna. Uttarâkânda Canto 110 sts. 17 and 18.

Trans:—No sooner had all those who were primarily divine beings resumed their original forms, than the lord created a separate Heaven for those of his citizens who had acquired divineness.

103. दिक्षेऽ—Having accomplished, having finished. विष्वकसेन: an epithet of Vishnû. सवेप्रतिपास्य—agrees with स्वतन्. झâनानाथस्— लक्षण: नाथ:—Bibhishâna the brother of Râvana was installed by Râma on the throne of Lankâ after killing the latter. पवनतनयः— the son of wind; viz: Hanumat. At the time of the departure of Râma to the Heavens he conferred a boon on this devoted follower of his that his glory will be ever sung by the people and that he will always be respected.

Trans:—Vishvaksena (Vishnû) having in this manner accomplished the mission [entrusted to him by the] of the gods viz: the work of cutting off the heads of the ten-faced one (Râvana), and having firmly established a ruler for Lankâ (viz. Bibhishâna) and the son of Wind (viz. Hanumat) as if both were two monumental pillars on the southern and northern mountains, he re-entered his own form which is a refuge to all created beings.